

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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RELIGIOUS MISCELLANY.

[From the Evangelical Magazine.]

UNIVERSALISM IN GEORGIA.

Br. SKINNER and Grosh—Having recently taken a tour in Georgia, I will give you some account of my reception, and the state of our cause in that region. I left this District on the 10th of July, in company with Mr. Robert F. Coleman and family, of Fairfield, warm friends, at whose solicitation I took this journey. At Washington, Wilkes county, Ga., I found a firm friend, Jeremiah Lobdel, a patron of the Religious Inquirer, by whom, and his family, I was cordially received. After passing that place we discovered no professors of God's universal and impartial grace, till we arrived at the Indian Spring, Butts county. Which was the termination of our journey. Near that place there were several believers in the truth, as it is in Jesus. Your subscriber, Isaac Nolen, being a family connexion of Mr. Coleman, his house became our home while we remained at the place. On Sunday, July 15th, Thursday, 26th, and Sunday, August 5th, I preached at the arbor erected at the Spring, to large and, with the exception of a few individuals, very attentive congregations. On Sunday, the 22d, I delivered a discourse, by request to a Presbyterian audience, after the close of the regular services of the day; but the minister took care to leave the ground before I commenced, although he did not go out of the settlement till after we left the spot.

Sunday, July 29, I delivered two discourses in a Methodist meeting house, in Newton county, where there are a number of Universalists, by whom I was welcomed with joy. The audience was large and very attentive. Tuesday afternoon, 31st, I preached at the house of Mr. John Hill, Walton county, (who deceased April 28, last past,) a funeral discourse, to a large and attentive audience, although less than twenty-four hours' notice of the appointment was given. Several warm friends reside in the neighborhood where this meeting was held, who gave demonstration of their approbation, by contributing liberally to my benefit. On Wednesday, August 1, I delivered two discourses in Munroe, the county seat of Walton county, to respectable congregations; to both of which replies were made; and I rejoined. The person who replied to the first, was an exhorter by the name of Baker. He would rejoice to believe the doctrine preached if it were true; but was fearful it would give people leave to go in sin; urged the hearers to have a conscience void of offence; and quoted, as Scripture—"If ye die in your sins, where God and Christ are, ye never can come." I approved of the exhortation to have a conscience void of offence; applauded his benevolent feelings; exposed the absurdity of supposing that the hope of salvation, as the gift of God, could cause us to hate him; and offered him ten dollars to find the passage he had quoted, in the text of the Bible. After I made him this offer, and while exposing his gross misquotations, he left the house, and I saw him no more.

The other discourse was replied to by a person who was travelling, and stopped for the night in the village. If I am rightly informed, it was Rev. William Moderwell, a noted Presbyterian minister, of Augusta, Ga. His reply consisted of a most pompous display of rhetoric, in the description of "the last tremendous judgment," when "the congregated universe" would be called before "the tribunal bar of God," and "the finally impenitent" receive their "eternal doom;" accompanied with a number of positive, but unsupported assertions, uttered in a most solemn and imposing manner. Not an argument, however, was brought forward, nor an objection stated, that had not been fully answered in the preceding discourse. As a specimen of his manner, I give the following from my notes, "We assert that the punishment of the wicked will be eternal," and "eternal signifies during eternity."—"The Greek or Hebrew language contains no word that expresses endless duration more fully than *aiōnion*; the word rendered everlasting in the text"—Matt. xxv. 46. When I rejoined, I showed that he had begged the question in the commencement, and offered his mere assertions for proof; assured him that the time had gone by in which the infallibility of the clergy would be admitted; and inquired of him if he knew any such words in the Greek as *aphthartos* and *akalutatos*, and whether they do not express the continuance of duration more fully than *aiōnion*, and whether they are ever in the Bible used in a limited sense?

At this place I was cordially welcomed by Mr. James Ferguson, a zealous friend, a subscriber to the Religious Inquirer, who gave me encouragement that a society might soon be formed in that county.

With him I proceeded, the day following, to a place in the same county, called "Broken Arrow," where I preached to a small number of attentive hearers at 11, A. M. Thence I proceeded to Newton, to near where I had preached on Sunday, and delivered a discourse at 4 o'clock, P. M., to a respectable audience; and on Friday preached in the Court-House at Covington, Newton county, to a very large and attentive auditory. After an intermission of one hour, a reply was made to this discourse by Dr. Means, a minister of the Methodist denomination, which occupied two hours, and consisted chiefly in setting up a "man of straw," i. e. no punishment for sin, no distinction between the righteous and the wicked, and then laboring to beat it down again. He made some gross mistakes; among which I select the following. After inquiring whether St. Paul ever heard of the doctrine which seems to be expressed by him on almost every page of his Epistles, he asked, "Did the early fathers know any thing of this system? Inquire of Origen if these principles were heard of in his day? No; they were not known." This gave me so good an opportunity to expose him, and I improved it to so much advantage, that he made an acknowledgement of his mistake, I occupied more than an hour in pointing out his misapprehension of our doctrine, his erroneous quotations of Scripture, and his incorrect conclusions. Several friends made contributions to me in this and Walton county, besides those above noticed.

Returning to Butts county, I preached at the Indian Spring on Sunday, the 5th, as before noticed; and on Monday delivered two discourses, one at the house of your subscriber Archibald Smith, and the other at his brother's Presley Smith.—These men are zealous Universalists, and Archibald was long a member of the Baptist church, and was excluded therefrom, wholly because he believed that God would treat all his offspring as well as he expected to be treated himself; though he candidly told the minister, at the time he united with the church, that he believed that doctrine. Before the church excommunicated him, it had the formality of a trial, and he was called on to make a defence; but as he proceeded, the meeting became so disorderly as to cause him to desist; and after making several attempts, with the same success, he abandoned the idea. Another person who spoke a few words in his behalf, was afterwards tried for the offence, and narrowly escaped expulsion; and when the vote was taken on expelling Mr. Smith it was unanimous, and for an obvious reason. No one dared to vote in his favor, as a trial and excommunication would have been the consequence. This proceeding appears much like trying a man for his life in a court where every lawyer who should speak on the behalf of the accused, and every juror who would not bring him in guilty, should be hung! I did not understand that the blame was attached to the minister of the church, but to the members who had the influence to control it.

On Thursday, August 9, we commenced our return; and on Friday night I had the satisfaction of speaking to a respectable congregation in Greensborough, Green county. And on Saturday night, and Sunday at 9, A. M., at Washington court house, Wilkes county, I preached to pretty large audiences, which all listened with good attention. Receiving an urgent request to visit Taliaferro county, I returned thither, and on Monday night I delivered a discourse in Crawfordsville court house to a respectable auditory, during which a person, whom I afterwards learned was a preacher, I think of the Baptist denomination, stood and muttered his disapprobation in an undertone so as not to be understood, but still so loud as to cause considerable disturbance, and show his good breeding. In the morning, however, he became sensible of his fault, and apologized to some of our friends.

At 12 o'clock, on Tuesday, I preached again at the same place, to a very large congregation; and after receiving a free-will offering from a few of our friends, and entertainment from Mr. Almond Cobb, I returned about six miles on my way back to Washington, to the house of Mr. Alexander Norris, an elderly man, apparently on the border of the grave, who has long been a firm and consistent Universalist, and, at half past 4 o'clock, preached to a respectable number of people, who listened with attention to the truth. Thence, returning, I arrived in this District on Friday, August 17th, having been absent nearly six weeks, travelled more than six hundred miles during the heat of midsummer, and delivered twenty discourses and several replies; and, by the good providence and blessing of God, I was preserved in usual health to return to my friends in this place.

In many instances, there was one or more clergymen present at my meetings; and it was my practice, almost invariably, to invite them to speak, by saying, at the close of my sermon—"There is liberty for any one to speak on the subject, either by way of confirmation or objection;" but in no other instances did they reply, beside those above noticed. A large proportion of every audience, I presume, attended

out of curiosity, though some had a sincere desire to know whether these things were so; and were disposed to weigh the subject candidly. A few believers in the doctrine taught, were found in almost every place, who rejoiced in the opportunity of hearing the Gospel message; and numbers of others evinced, by their countenances, that they would rejoice in the truth of the good tidings, and that they had some hope that it might be the truth. It was my manner to caution the hearers not to receive any doctrine because I, or any other person, advocated it; but, by all means, to examine the subject for themselves, to search the Scriptures, to exercise the right of private judgment, &c.—And I am confident the effect has been to excite a spirit of inquiry, and induce the people to read and examine, for themselves. My discourses were, generally, full and explicit on those doctrinal points which distinguish us from other sects.

One instance of commendable liberality I think worthy of notice. At Munroe, Walton county, our meeting was announced to be held in the court-house, when the proprietors of the Reformed Methodist meeting-house came, without solicitation, and offered us the use of their house, which we accepted; and we occupied it for both the services held in that place. On the other hand, we were denied the use of a house belonging to the Episcopal Methodists on the next day, in the same county, and in Butts county, we were refused the use of two houses; by the Baptists, and one by the Methodists. In Greensborough, the Presbyterian and Methodist meeting-houses were refused; and in Washington, the Presbyterian house was denied. In almost every instance, here noticed, the persons who applied for the respective houses were proprietors in the same. Opposition to Universalism is much more general, in this region, than the doctrine itself. It is "every where spoken against;" and all manner of evil is spoken against those who dare to avow the obnoxious faith, that our Father in heaven is impartially good to all his intelligent creatures. At a camp meeting in the upper part of Walton county, the Universalists were abused and slandered with unusual virulence, while the people at the meeting, at the same time, were receiving all the favors which they could reasonably ask from the Universalists in the neighborhood; such as pasture for their horses, and other accommodations which it was in their power to grant. One of the preachers alleged that the time would soon come when Universalists would not be allowed to speak; and that now they did not dare to advocate their ridiculous doctrines, except it was to the most weak and ignorant part of the community. [!]

I have confidence that much good will result from this visit, and the truth which has been promulgated will be as good seed to produce an abundant harvest in due time. When I parted with Mr. Lobdell, at Washington, he remarked that it was his prayer that my labors might be as leaven which a woman took and hid in three measures of meal till the whole was leavened. Urgent requests were made by the brethren in every section, that I would prolong my visit, and especially, as I would not do so, that I would repeat it.—Pressing invitations were also given from several other places, for me to visit and promulgate the truth; but as the time of my return was definitely fixed, I was obliged to say to them—"If I visit this part of the country again, of which there is some probability, should life and health be spared, I will endeavor to comply with your requests!" May God grant that much good may proceed from the labors which I have been permitted to sustain in the part of Georgia, where few, if any, have ever before promulgated the doctrine that God is the Saviour of all men. May the influence of the true Gospel save the people from sin, from fanaticism, and from all fear that hath torment. In furnishing this account for publication, and in being so particular, I have had the object in view to encourage the hearts, and strengthen the hands of our brethren in the South, by having it circulated in that region, by means of our different periodicals, that are there taken. Whilst absent, I distributed more than one hundred copies of sermons and papers gratuitously.

The cholera is used as a means of exciting the fears of the people, by the Unitarian clergy in Georgia, as well as in other parts of our country. Any thing that can be made to produce fear is readily seized by these pretended friends of mankind, and wielded to promote their interest. The reason why Universalism is so violently opposed, is, evidently, because it removes the foundation of those tormenting fears, on which they depend as a means of salvation. It would seem, judging from their actions, that they supposed nothing but fear of endless torment could lead any one to love God; though they are obliged to acknowledge, when questioned on the subject, that the goodness and love of God are the only motives which can lead men to repent and love him.

With affection and esteem, I remain your brother in the faith and fellowship of the Gospel of Jesus Christ. ALLEN FULLER. Newberry C. H., S. C., August 23, 1832.

[From the Christian Messenger.]

SCRIPTURAL ILLUSTRATION.
"And there were set six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."—John ii, 6.

The Jews were required by their law to perform various and frequent ablutions and purifications; so sacred was this law held, that nothing could ever induce them to sit down to meat without having first washed their hands. When they had been to market, or in the street, so fearful were they of having been polluted by a contact with any person or any thing, they were careful, with the most scrupulous exactness, to wash their hands and arms, and some suppose even their whole bodies. The Evangelist Mark, in allusion to this fact, says, "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not," (Mark vii. 3, 4.) At their feasts also servants were in readiness to remove the sandals and wash the feet of guests as soon as they arrived. This to us appears a singular service to render, but the manner of dressing the feet among Oriental nations renders it a necessary one. As it is still the custom in the East, the Jews were no stockings. "Their sandals or shoes were merely soles of hide, leather, or wood, fastened to the bottom of the foot, by two straps, one of which passed around the great toe on the forepart of the foot, and the other around the ankle." (Calmet's Dic. Bib. art. Sandals.) Dressed in this manner their feet became very dusty and soiled in travelling. Hence the custom of washing their feet when they entered a house and sitting without their sandals.—The "six water-pots of stone filled with water," were probably placed for the purpose of cleansing the body, as well as for washing the cups and other vessels used at their feasts, because they were set "after the manner of purifying among the Jews."

Some remains of these ancient customs are still discoverable in the Holy Land. Dr. E. D. Clarke, in his travels in this country, made an interesting discovery while on a visit to the ancient village of Cana. "The ruins of a church are shown in this place, which is said to have been erected over the spot where the marriage-feast of Cana was held. It is worthy of note, that, walking among the ruins, we saw large massy stone water-pots answering the description given of the ancient vessels of the country; not preserved, nor exhibited as relics, but lying around, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty gallons, was once common in the country."—(Clarke's Travels in Egypt, Greece and the Holy Land, p. 226.)

"While Mr. W. Rae Wilson (who visited Palestine in 1819) was at Cana, 'six women, having their faces veiled, came down to the well, each carrying on her head a pot for the purpose of being filled with water. These vessels were formed of stone, and something in the shape of bottles used in our country for containing vitriol, having great bodies and small necks, with this exception, they were not so large; many had handles attached to the sides; and it was a wonderful coincidence with Scripture, that the vessels appeared to contain much the same quantity as those, which the Evangelist informs us had been employed on occasion of the nuptial celebration,' viz. 'three firkins,' that is, about twelve gallons each. (Wilson's Travels in Egypt and the Holy Land, p. 339) Horne's Introduction, vol. iii. p. 326, Philadelphia.

In relation to the well above-mentioned by Mr. Wilson, Dr. E. D. Clarke, remarks, "About a quarter of a mile before we entered the village, (Cana) is a spring of delicious limpid water, close to the road, whence all the water is taken for the supply of the village. Pilgrims of course halt at this spring as the source of the water which our Saviour, by his first miracle, converted into wine." (Clarke's Trav. p. 225.)

These circumstances will call to mind the story of the woman of Samaria who came to Jacob's well, where Jesus sat weary with his journey, to draw water.—After Jesus conversed with her awhile, it is said, "The woman then left her water-pot and went into the city," &c.

C. M. S.

FROM MY DIARY.

We see distress, disappointment and sorrow, in almost every department of human Society. We behold thousands and tens of thousands whose condition in the world is far from being a happy one. Look where we will, we are but spectators of suffering humanity. There goes the bloated victim of intemperance—his health, his reputation, his property, his honor and happiness, all gone. There sits the lonely widow, in the midst of her fatherless children, dependent on the charity of a frigid world, for food and raiment. What sadness dwells on her countenance, as she revolves in her thoughts the deso-

lation which heaven has sent upon her. Herself a widow—her children dearer than self, fatherless!—There goes the pale and disconsolate victim of superstition. His religion, instead of lightening up his soul with holy joy, is the instrument of the keenest anguish and deepest sorrow. He views the majority of his race destined, in the secret purpose of God to a world of hopeless woe; and their anticipated sufferings destroy his peace of mind, and the best pleasures of life. That he is unhappy, his appearance at the house of devotion, in the social circle or in the streets, bears testimony. He walks the path of life with a faltering step, and a sad heart. His fears balance his hopes, and at times completely overpower him. While all around him is life, and light, and joy—he is dejected, the subject of ceaseless disquietude and sorrow.

When, therefore, we behold the sons and daughters of affliction, we naturally partake of their distress. We are prompted by a feeling of sympathy to enquire for the cause of the wretchedness which we see, and to do what we can to relieve it. Many, no doubt, mourn over events which they cannot comprehend,—they are always in trouble because they have no confidence in God. Like the two disciples when on their way to Emmaus—they walk and are sad. Now, what is the cause of that dejection which is seen in the professed followers of Christ? Is the gospel a theme of sorrow? Do its principles engender fear and despair? Are the tidings which it proclaims unwelcome to the mind? And are the views which it gives of God and the destiny of man of such a character, as to fill the heart with shuddering and horror? This cannot be; for the gospel is the glad news of salvation which shall be unto all people. It is on earth peace—and in believing it, the heart rejoices with joy unspeakable and full of glory.

The gloom and dejection which we discover in the professed followers of Christ, are not inspired by the contents of the gospel; but by other things, and which constitute no part of pure religion. What things? I answer—concerning the character of God, the purposes of his grace, and the mission of his son. On these great topics, so vital to the hopes and happiness of mankind, people have indulged mistaken opinions. The wretchedness occasioned by false religious sentiments is inconceivably great. It attends every fleeting moment of life, poisons every source of pleasure, gives poignancy to every affliction, and follow its victims to that cold and silent abode, 'where the wicked cease from troubling and the weary be at rest.'

This is the condition of a large portion of our race. It will be understood that I speak now in relation to the christian world—to those who profess the christian system. They believe in God as the Creator of all things and sovereign of the universe; but alas! they circumscribe the ocean of his love, and fix limits to his grace and salvation. Such people are unhappy,—necessarily, and positively unhappy. As they walk the path of life, and think upon the destiny, or what they imagine the destiny of man, they sink under the burden of their fears, and yield themselves up to repining of sorrow. Nor does the idea that God is a Sovereign, and has a right thus to dispose of his creatures, afford them a single ray of comfort; for they know that God's power is adequate to the salvation of every soul; and knowing this they cannot be reconciled to the endless duration of sin and misery! It is my deliberate and solemn conviction, that there is not a believer in endless human suffering on earth, who is, or can be satisfied, with the character and disposition which he ascribes to God! They do and must feel, that, were they in God's stead, and could they command his resources they would save every soul.

It is a question in my mind whether there are any rational beings on earth, who have not, at times, felt it possible with God to save all mankind. That all desire such an event there can be no doubt. It is a hope which is universal; a desire implanted in every human bosom; an emotion which will kindle in every heart, till things in heaven, earth, and under the earth, are reconciled to the Father of mercies, and God is all in all.

O, how disconsolate must that man be, who has lost the hope of heaven for all mankind! Take from us this hope, so rich in bliss—in influence so divine, and you leave me desolate. Then, with the Poet I could truly say—

"Oh! nothing now can please me;
Darkness and solitude, and sighs, and tears,
And all the insupportable train of grief,
Attend my steps forever."

When, O, when, will the minds of a disconsolate world be opened to the truths of the everlasting gospel? When will this moral wilderness rejoice, and the solitary place be glad? When will the tears of the mourner, and the groans of the prisoner cease, and hosannas of the redeemed float on every breeze of heaven? J. H. B. Universalist.

Why in all the prayers of Jesus Christ is it not even hinted that some were in danger of being miserable without end?

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, DEC. 21.

OPPOSITION, WHENCE COMES IT?

Whence does the opposition to Universalism arise? Does it arise from a dislike of the sentiment—from an unwillingness that it should prove true? With some perhaps—those who are aristocratical in every thing, and cannot endure the thought of being brought to a level with their neighbors—this may be the case. But generally our doctrine has what no other can boast, the benevolent tendencies and best wishes of mankind in its favor. All the benevolent and candid, wish it to be true; nay, they pray for its truth as often as they address the throne of grace. Their desires—their "hope" and their "charity" accord with Universalism, and yet their "faith" falls behind these other cardinal christian virtues. They hope Universalism is true, their charity ardently longs for it, but they cannot, they say, believe it. Opposition to Universalism, then,—we mean, of course, opposition from sources entitled to real consideration and respect—does not arise from any dislike of the sentiment in itself considered. On the contrary, the very best principles of human nature, are as a strong current, carrying all hearts into it.

Does it arise from an apprehension, that Universalism has actually an immoral tendency? We can hardly believe that this cause of opposition exists very extensively. For, first, if people will but look out upon society, and observe the characters of men as they pass before them, they will not find, as a matter of fact, that their Universalist neighbors are less respectable and virtuous, or less entitled to esteem and confidence, than others. On the contrary, they will find that when any tax is to be made on the real benevolence of community, that Universalists are foremost in coming up to this duty. The bad tendency of Universalism, therefore, cannot be argued from facts.

And then, as a matter of conclusive theory—has any one a just reason to fear that Universalism is calculated to make men immoral or irreligious? Admit, if you please, that the doctrine is false—though it agrees with heaven and all that is heavenly on earth—we ask, if there is any danger that a man will be rendered a bad member of society in consequence of loving and trusting in Almighty God? And what sentiment, on earth, is half as well calculated to make men love God as Universalism? We do not say, that all professed Universalists do love and obey him, as they ought. This is not our present question. We admit there are many men—good reasoners—who see the propriety of our views and profess a friendship for them, who nevertheless are not Universalists. With them the sentiment "plays around the head, but comes not to the heart." They are strangers to the vital influences of our holy religion. But we do say—and this without the fear of contradiction—that the natural tendency of Universalism, is to make men love and confide in God. And we say this on the very simple and well known principle, that "like begets like;" that "we love God because he first loved us;" that it is, in the highest degree, natural to love what is lovely, to be grateful to a benefactor and to conform to his will. Now, Universalism represents God as infinitely and universally lovely—as "the chief amongst ten thousands," as good to all—truly and unchangeably so—as willing the final happiness of all and as pledged to execute, by his Son, all his holy and benevolent will. Is not such a sentiment calculated to make his creatures revere, love and confide in him? Certainly it is. We know it cannot be otherwise. Well then, do not reverence, love and trust lie at the very foundation of all sound piety and morality? "If ye love God," said Jesus, "ye will keep his commandments." We have the cause, and the effect must follow. And is there any thing pernicious—any thing dangerous to the present or eternal interests of men, in loving God and keeping his commandments? Surely not. Even admitting, then, that the doctrine is false; all must see that it can but have a religious and moral tendency; and when they see this, they will be constrained to agree that, with such a tendency our admission was gratuitous and the doctrine must be true. Because good-facts are the evidence that the tree is good which produces them.

We are at a loss to know whence the opposition to Universalism arises. We fear that it originates mostly in ignorance of the sentiment, and the kindred prejudices which that ignorance has fostered. We now allude to the honest portion of our opposers. There are others, less honest, who, we are satisfied, oppose our doctrine because it endangers their craft. It prostrates those ideal distinctions which have fed their aristocratic pride. And they are opposed to it from merely sectarian reasons. The pride of party—a consideration which should never enter a Christian's heart—incites them to oppose, misrepresent and abuse us. Others, again, oppose us because they regard our sect as unpopular, in the worldly sense of the term. Such men every where will sell their principles for the highest tribute paid to pride and folly, and being such, are entitled but to a limited respect.

We wish the public would consider this subject well. Many oppose our doctrine—do they know why?—we repeat, do they know why? Until they can answer this question fairly to their own consciences, in the face of the facts we have mentioned, it would be but prudence and justice in them to forbear the violence and vindictiveness of their opposition.

PREDESTINATION.

The Editor of the Philadelphia, Dr. E. S. Ely, in an article noticing some remarks of the "Universalist Watchman," says, "We were God an infinitely evil being—every natural pleasure would be taken away, and the universe would be an universal hell." We rejoice that the Dr. does not admit God to be infinitely evil, though it is evident he does not hold that he is infinitely good. Were he the former, the "universe would be an universal hell;" and were he the latter, we might expect Universalism to be true—viz. that the universe will finally be rendered an universal heaven. No limitation can consistently teach, that God is infinitely good; if he does so, he lays broad and deep the foundation of Universalism. This, Dr. E. seems to be aware of. According to his creed, God is partly good and partly evil—in the same proportion as the saved will be to the finally lost. No one can ever make it appear that God is good in producing or allowing endless evil. What strange and revolting havoc do the systems of men make of the character of our Almighty Father! To maintain themselves, they must even distrust or deny his infinite goodness!

In the same article, the editor asserts, that "God foreordains whatsoever comes to pass, as much in the moral as the physical government of the universe."

But he does not admit that the actions of men are less free—though necessary and inevitable—on account of their being ordained. If we can English this, the idea is, that no act of a moral agent is rendered certain by God's having foreordained it. And yet he further says, had God seen it best to have "foreordained the repentance of all, such repentance unto life would have been foreordained." The consequence of there being no such foreordination is, according to this reasoner, that all will not repent, but many "experience everlasting misery." If here is not a contradiction we never saw one. However, Dr. E. long since forgot how to blush in view of his own contradictions. His creed itself is contradictory, and his belief in this gives him full warranty to contradict himself as often as he pleases without blushing or suspecting that he may be wrong.

SPIRIT OF INTOLERANCE.

The following description of the spirit of intolerance as it exists amongst the reputedly orthodox party of Christians in the United States, is from a letter of the Rev. Samuel H. Cox, D. D. of New York, himself a distinguished clergyman of the Presbyterian connexion,—to the Editor of the New York Evangelist. The reader will find all we and other liberal christians have said of "the spirit of domination, of persecution, of church power;" as existing amongst the orthodox, confirmed to the very letter by Dr. Cox himself. For this acknowledgment, we are probably indebted to the serious dissensions which have crept into the Presbyterian Church of late.

"The spirit of intolerance, in either hemisphere, is sympathetically groaning, and dying in convulsions. I am quite willing that your paper should assist the expiring process; and write the monster's epitaph even in anticipation. I believe it is a spirit of pure and tremendous mischief; a spirit of sin, that commingles in its texture the qualities of Jesuit, stoic, sectary, tyrant—all the worse for being dressed in robes of righteousness, or displaying, as it were, the glorious enamel of an angel of light! To counteract it ought to be considered a part of our piety, as it is of our wisdom. The spirit of domination of persecution; of church power substituted for argument and moral suasion; of profane ambition after sacred notoriety and eminence of 'envy, debate, malignity,' affecting very extraordinary regard for the purity of the church, and denouncing in its way some of her holiest allies and noblest champions on earth: the spirits that grieved a Sampson to death that would sacrifice a BARNES, a DUFFIELD, and a thousand others, on the altar of a bloody and relentless 'orthodoxy,' falsely so called; that eases very much less, after all for a man's theological principles, than for his ecclesiastical politics, and would be well enough suited even with such humble retainers as you and me—would we but consent to the pious servility of acolythists to them, vote with them on all occasions, and 'get up behind' the career of Jehu of his party: such a spirit exists notoriously in our Presbyterian church, to mention no others; and deserves to be watched, and dissected, and exposed to the indignation of mankind. Mining will not do. Neither covert nor artificial action suits; nor inconsistency between theological and ecclesiastical professions.

Nec tali auxilio, nec defensoribus istis Tempus eget.
Not such assistance well becomes the laws Of truth eternal; nor admit her cause Of tame defenders, sordid and serene; The times demand that christians should be 'men.'

We must be fearless and decided in duty. Let us not forget that even among protestants there may be imbibed a deep infusion "of the wine of the wrath of her fornication," who has intoxicated "the kings of the earth," not only with her potations, but "the inebriants of the earth" likewise. There is no danger of uniting 'the sword' with the 'keys,' in this country—at least soon; but there are other dangers and kindred evils."

GOOD FIGURE.

Br. Whittemore, editor of the Trumpet, illustrates the importance of organization and union amongst Universalists, by the following figure. It is an appropriate one; and we recommend the subject illustrated by it, to the serious consideration of all liberal christians in these parts.

A society may well be represented by a wheel. The hub, spokes and felloes are not a wheel. All these different parts must be fixed in their proper places, and there is a wheel; but it is even then weak, unless a strong tire is pressed around it, to keep every part firmly bound together. So twenty or thirty individuals are not a society. They must be placed in their stations, and this gives them the form of society. But without union they will have no strength; they can accomplish no important object. A strong band of love must unite them, and press them compactly together. Here then we see the importance that every member should fill his place, and discharge his duty. If we strike but one spoke from a wheel it mars its beauty and diminishes its strength; it weakens the whole; if one member in a society be negligent or remiss, he is not only misused in person, but the burden he would bear is thrown on others, who being unable to discharge the double duty, sink beneath its weight. How important then that every one should be ready to discharge the obligations that rest upon him.

BOSTON ASSOCIATION.

The "Boston Association of Universalists" held a session in the vestry of the Universalist Church in Roxbury on the 5th inst. A Resolution was passed concurring with the proposition of the Old Colony Association to form a State Convention in Massachusetts, and a Committee was appointed to digest a plan for the formation of such a Convention. Measures were taken to organize a Society for the relief of the indigent widows and orphans of deceased Universalist Ministers. Rev. H. Ballou, 2d was appointed to preach the Occasional Discourse at the next meeting of the Association. The occasional discourse at the present meeting was delivered by Rev. S. Streeter, which is to be published. The Association will hold its next session in Haverhill on the first Wednesday in June, 1833. Sermons were preached by Rev. Messrs. S. Streeter, D. D. Smith, and H. B. Hou. Ordination was conferred on Mrs. Thomas Baldwin Thayer, and Henry Belding.

REMOVAL.

Rev. John M. Austin has removed from Troy, N. Y. to Montpelier, Vt. to take the pastoral charge of the Society in the latter place.

NEW SOCIETY.

The Claremont Impartialist states, that a Society of Universalists was organized in Weston, Vt. week before last. Br. Wright preaches to these brethren a part of the time. The cause in that vicinity is represented as flourishing.

ENGAGEMENT.

Rev. W. S. Ballou, now of Halifax, Vt. has accepted an invitation to settle with the Universalist Society in Martland, Vt. His labors will commence in January next.

NEW ASSOCIATION.

It is proposed to form a new Association of Universalists, embracing the counties of Sullivan, Grafton and Coos, N. H. The first meeting will be held in Plainfield, January 1st and 2d next.

Br. Balch wishes to know how it comes about, that we cut the famous Universalist article out of the columns of the Christian Mirror, as original there; for he avers, that he cut it out of the Rev. Dr. Gov. Morrill's N. H. Observer, as original in that. We can only insist upon the fact, not pretending to know how the same article should appear in a dozen orthodox papers about the same time. It appeared also, we subsequently noticed, as original in the Philadelphia, Boston Recorder, N. Y. Evangelist, et id omne genus. It was probably, sent simultaneously to all those prints, expecting that such attention would secure its insertion, whereas there might be doubt whether one editor would copy or approve such heresy on observing it in another paper.

By the way, Br. Balch would oblige the editor of this paper by directing the Impartialist to his residence in Augusta, rather than Gardiner. So also would Br. O. A. Skinner, and the Editors of the 'Universalist,' by doing the same. Being sent to Gardiner, the chances are ten to one against the Editor's ever seeing them. Let them be directed, "Intelligencer, Augusta, Me."

STILL ANOTHER VICTIM.

The Religious Inquirer relates a case of insanity in New-Malboro', Mass. produced by revival preaching of late.

The person is a young female. She attended the Methodist Meeting last August and became a subject of special prayer. The usual means were employed to convert her to orthodoxy, and the consequences that resulted were awful in the extreme. Having lost her reason, she committed such outrages on herself as made it necessary for her friends to confine her. And yet, beholding her thus prostrated, many professing christians exulted in the effects which the preaching she had heard, produced on her mind. There is no doubt that her insanity was produced by the doctrine of endless torments. This is religion, is it?

[For the Christian Intelligencer.]

"And man became a living soul."—Gen. ii. 7.

When all the world arose from chaos, and Perfect harmony and order assumed The place of wild confusion, when matter First was known as substance, durable and Visible and firm, and many natures, Shapes and forms received—all made and moulded, By a hand divine; when all in order, From the moist and watery bed of ocean's Wide expanse, the land appeared and mountains High arose, and to the foaming billows Of the sea, bounds regular and sure and Firm were set; when light came out of darkness, And beast and fish and fowl and insects all Awoke to life; when, by wisdom deep and Judgment great, these things were finished—lying Upon the ground was seen a clod of clay, Inactive, motionless—a monster huge And strange, where life and breath were not—a form Not been heard; language had not been formed; strife, Disturbance, contention fierce, disputes, And different views, about the meaning of A word or Scripture phrase, did not exist: Around the fire-side no friends commended; nor Talked familiarly man with his neighbour, Respecting every-day affairs; for home And fire-side and friends and friendship dear and Neighbours kind and foes were not: there were no Speeches argumentative, debates, nor Conversations sweet, nor clamorous words, nor Oppositions dire.—Enquiries therefore Were not made, questions not asked; and all Things understood or known, respecting this Appearance rude, in strange uncertainty, Was veiled.—At length, day rolling after day, The time approached, when, it for purposes Both glorious and great, should be aroused from Sleep and inactivity. A change took Place. Into the nostrils of this curious Form was breathed the breath of life; and from a Clod of clay, inactive, motionless, it Quick became a living soul. It breathed and Rose and walked and saw and heard and spake and Lived. It was endowed with reason, judgment, Wisdom, understanding, and all the mental Gifts and seriousness of thought and mind, that Are required to constitute a being Intellectual. 'Twas man. He then commenced His business on the wide and noisy stage Of active life; the world was all before Him; where to choose his principal desire; Tranquillity around; all things to please And charm before his eyes; 'twas happiness Below. So erst, in Eden's bowers, did man A fair beginning make of actions here.

HERODOTUS.

[For the Christian Intelligencer.]
SHORT SERMONS, NO. 63.
Text. "And Enoch walked with God."—Gen. iii. 24.
This was a good reason why God took him away in the three hundred and sixty-fifth year of his age, while others lived to be eight and nine hundred years old. And a good reason why God took him away suddenly, and easily, and gloriously. Paul says, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. xi. 5.

It appears that Enoch was removed so unexpectedly, that his friends sought for him, and could not find him. But Enoch was well prepared to go. He had walked in God's company, and in his holy ways, so he was ready to go at God's bidding. We may suppose he was made joyful on taking his departure from earth to heaven, from time to eternity. He had the testimony of his own pure and approving conscience. He knew that he had aimed to do the commands of God, therefore he had an inward witness to testify that he had pleased God. Nothing is pleasing to God, in the moral actions of men, but hearty obedience to his holy requirements. In this way, Enoch walked with God. He believed in God's existence and perfections. He put his trust in God's word as true and faithful. He was disposed by God's spirit and grace to do his commandments; and in thus walking with God, he pleased God.

This was a line of conduct uncommon in that age of the world; hence, Enoch was distinguished from the rest of mankind, by being taken away from this mortal, to an immortal state.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

FAMILIAR LETTERS.—NO. 10.

I have just returned, my dear E., from a visit to my old gentleman—the one whom I gave an account of not long since. I went to take leave of him, for I am preparing to descend the river to spend some time among the prairies of the great valley. He is certainly interesting—a man of deep thought—liberal in his religious principles, and a devout worshipper of virtue wherever he may find it. He possesses "religion without bigotry—zeal without fanaticism—liberty without licentiousness"—and is a strong advocate for "free enquiry without scepticism." Let virtue (says he) 'be the beacon on which to rest your eye through all the vicissitudes of this changing scene. It has resources within itself sufficient to repay you for the confidence you may repose in it. Surrounded by hosts without, and when nature itself turned traitor, its most deadly enemy within, it assumes a new and superhuman power

which is greater than nature itself. What ever be its creed—whatever be its sect—from whatever segment of the globe its orisons rise, virtue is God's empire, and from his throne of thrones he will defend it. The orb of creation, the islands of light which float in myriads on the ocean of the universe; suns that have no number, pouring lights upon worlds that, untravelling by the wings of seraphim, spread through the depths of space without end—these are to the eye of God, but the creatures of a lesser exertion of his, born to blaze, to testify his power, and to perish. But virtue is more precious than all worlds—an emanation—an essence of himself, more ethereal than the angels—more durable than the palaces of heaven—the mightiest masterpiece of him who set the stars upon their courses, and filled Chaos with an universe. Though virtue is cast into this distant earth, and struggling on the dim arena of a human heart, all things above are spectators of its conflicts, or enlisted in its cause. The angels have their charge over it—the banners of archangels are on its side—and from sphere to sphere, through the illimitable ether, and round the impalpable darkness at the feet of God, its triumph is hymned by harps which are strung to the glories of its Creator!

You do not doubt that the man from whose heart such sentiments as these ever emanate is very agreeable; his friendship and confidence I value very highly—his instructions are of immense benefit to me who have just entered the arena of public life, and I shall ever cherish the remembrance of him till the hand that now traces these lines shall be no longer capable of communicating to a beloved friend the sentiments of his heart. The pinnacle of perfection to which he has arrived was gained by a strict attention to the sublime precepts of religion. They have enabled him to bear with patience and resignation the troubles and perplexities of life—a constant ray of light in darkness and an unfailing comfort in adversity.

An unbounded hope in a future existence—a full belief in the restoration of humanity to their pristine purity, and the mind fairly at rest, all the gold of Ophir is not to be compared with it. All the wealth of the Indies, all the gorgeous apparel, and all the unnumbered luxuries of this lower world, dwindle into insignificance, into an empty shadow—mean and unsubstantial when brought into competition with everlasting life and the promised crown. This hope is a celestial beam of consolation—it dissipates the horrible darkness with which the human mind is at times enveloped, it penetrates beyond this earthly habitation and makes captivity freedom—slavery liberty—and throws around the exile a halo of glory. This unsurpassed lustre—this distant brightness has often guided the unfortunate martyr to the stake and the christian hero to crucifixion, and to death in numberless ways.

It is our steadfast friend—our exhaustless fount of consolation when the nearest ties of affection and consanguinity are snapped asunder by the rude hand of death. What else have we to support us?

"When friends have vanished to their viewless home And we are left companionless to roam, O! what can cheer our melancholy way, But hopes of union in the land of day?"

Let the sceptic answer if he can, without blushing for his folly, and let him acknowledge the fact, that his reasoning powers are enveloped in the mists of delusion and ignorance—that his mind is not sufficiently ethereal and comprehensive to grasp the sublime truths of the scriptures. Let those who prefer it, grasp and hug their precious idols—Infidelity—they are entirely welcome to the horrible embrace. May we, my friend, still continue to follow the light of reason and revelation. Yours, FLETCHER.

[For the Christian Intelligencer.]

SHORT SERMONS, NO. 63.
Text. "And Enoch walked with God."—Gen. iii. 24.
This was a good reason why God took him away in the three hundred and sixty-fifth year of his age, while others lived to be eight and nine hundred years old. And a good reason why God took him away suddenly, and easily, and gloriously. Paul says, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. xi. 5.

It appears that Enoch was removed so unexpectedly, that his friends sought for him, and could not find him. But Enoch was well prepared to go. He had walked in God's company, and in his holy ways, so he was ready to go at God's bidding. We may suppose he was made joyful on taking his departure from earth to heaven, from time to eternity. He had the testimony of his own pure and approving conscience. He knew that he had aimed to do the commands of God, therefore he had an inward witness to testify that he had pleased God. Nothing is pleasing to God, in the moral actions of men, but hearty obedience to his holy requirements. In this way, Enoch walked with God. He believed in God's existence and perfections. He put his trust in God's word as true and faithful. He was disposed by God's spirit and grace to do his commandments; and in thus walking with God, he pleased God.

This was a line of conduct uncommon in that age of the world; hence, Enoch was distinguished from the rest of mankind, by being taken away from this mortal, to an immortal state.

What peculiar joy must have been experienced by this man of God, in company with the greatest, wisest and best of Beings! The reason why others do not enjoy the testimony of the divine approbation is, they do not please God. And the reason why they do not please God, is, they do not intend to please him; it is not their full purpose of heart. They may think that they shall determine some future time to please God.—But their putting off the duty for the present, proves that they do not now please him. And as they do not intend to please God immediately, they choose to continue disobedient and rebellious. Some do not care to please God, though they know what will please him. Others do not care to know their duty, in this respect. They do not desire to acquaint themselves with God. Hence they will not take any pains to learn the mind and will of God.

The people generally, in the days of Enoch, were altogether destitute of right thoughts and desires towards God. It is written that "every thought and imagination of man's heart was evil, and only evil, and that con-

tinually." And soon after, all flesh had so corrupted their way before God, and the earth was so filled with violence through them, that God sent a flood of waters to destroy them all, eight souls only excepted.

The translation of Enoch was calculated to convince mankind in that period of the world, that there was another and better state than this. And the unbelieving and disobedient were admonished by God's special mercy to Enoch, that tribulation and anguish awaited them. And believers in God were encouraged to persevere in well doing, seeing God would exalt to honor and safety, Enoch who walked with God, and thus pleased him.

Is it reasonable to suppose, that none of the numerous believers in God, from Adam to Moses, were admitted at death to participate in the enjoyments of Enoch? Is Enoch alone in glory for thousands of years? Are none of the holy patriarchs, such as Noah, Abraham, Isaac and Jacob, admitted to the presence of God with Enoch, when many of them walked with God here, as well as he? Does not Jesus teach the actual resurrection of Abraham, Isaac and Jacob, when he says, that God was their God: yet he was not the God of the dead? Jesus was reviving the Sadducees who denied the resurrection, when he referred to the above passage. But how did this text prove the resurrection, unless Abraham, Isaac and Jacob were in a resurrection state at that time?

What better proof could God give of a better life than this, than in taking faithful Enoch without seeing or passing through death?

[For the Christian Intelligencer.]

Rev. Dr. John Matthews' Sermons.

Some time since a worthy friend of mine in the town of Warren, (Me.) presented me with a copy of the 'National Preacher' for August 1829, which contains two sermons by Dr. Matthews of Shepherdstown, Va. and requested that some extracts, with remarks, might be presented to the public. In consequence of the pamphlet's being mislaid it has not been attended to until now. And even now I shall attempt to select but a few extracts from the Sermons, and offer such reflections upon them as may be suggested to my mind, as I proceed.

The title of the first sermon is 'THE SINNER'S IMMINENT DANGER.' It advocates Calvinism, such as it was when it emanated from John Calvin himself. It breaks down all distinction between virtue and vice, and opens wide the flood-gates of impiety and moral desolation. The sentiments contained in this sermon, are but so many destroying angels, designed to undermine the fair fabric of moral goodness, and sweep with the besom of destruction all virtue from the face of the earth. Such sentiments are designed to debase the mind, enervate the understanding, and make men the haters and hated of their species. They cast a shade, more deep and black, over the moral world, than the darkness that shrouded the land of Egypt.—They shroud the character of God in an impenetrable darkness and gloom, and represent him as infinitely more cruel and wicked, than the Devil ever was described. It bids defiance to the worst imagination, to conceive a more hateful character than it ascribes to the Almighty Creator. But we will not detain the reader longer, but will present him with some extracts from this production. The text is Mat. vii. 13. The broad and narrow way.

The sermon commences as follows.—"It is a fact, plainly and frequently stated in the Bible, that all are divided into two, and only two classes. There is no third class recognized, consisting of neutral characters, yet amiable for the bottomless pit, and yet too unlovely for heaven." A pretty beginning, truly! We acknowledge with this Dr. that the Bible represents men as being divided into two classes so far as belief is concerned. The world is divided into believers and unbelievers, but I deny, and challenge any one to prove from the Bible, that men are divided into only two classes by a line which marks an infinite difference as regards their moral characters. Where do we read in the Bible that there is an infinite difference in the characters of men? Where do we read that one part of mankind are infinitely sinful, and the other infinitely holy? We know that there are almost as many different classes of moral characters as there are individuals in the world.

Among men there is every shade of moral character. Between some there is but a mere shade of difference, while between others the difference is comparatively wide.—When we take facts for our guide, what becomes of the notion that there is an infinite difference in the characters of men? It will not stand before the light of truth, but like darkness, it vanishes before the rays of the sun of righteousness. Again.—"Leading to these two states, in the future world, there are two ways; the one, broad, with an easy, inviting entrance, through a wide gate; the other, narrow, entered only through a strait gate;—the one, crowded with vast multitudes, who are led on from pleasure to pleasure, from one pursuit to another, without a serious thought respecting the end of their progress; the other, travelled by a few, who are often beset with difficulties and trials." Poor souls! I think they are to be pitied, seeing they have such a hard time of it in going to heaven, when we are told, that the way of wisdom is a way of pleasantness, and her paths are those of peace and joy. And as for those whom the Dr. says are in the broad way, they were to be in a different state from those who are thus represented in the Bible. Those who are represented as being in the broad way in the Bible, are represented as being in the same state as those, whom the Dr. says are in the narrow way, "beset with difficulties and trials," so much so that the Prophet says, they are as the troubled sea, in a state of perpetual agitation. It seems as if the Dr. had here made a strange mistake. He has reversed the order of things from what we find them in the Bible. The Bible says that the righteous have peace and the wicked trouble, but Dr. M. declares that the wicked "are led from pleasure to pleasure," and the righteous are "beset with difficulties and trials." From this I verily suppose we must conclude that the Rev. Dr. is of those who put light for darkness, and darkness for light, and call bitter sweet and sweet bitter. He has eyes, but he sees not; ears, but he hears not; an understanding, but he understands not. Again.—"Your danger is great; inconceivably great. Every sinner which proves that God will punish sinners at all, proves, with equal force and clearness, that this punishment will be in exact propor-

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, DECEMBER 21, 1832.

PRESIDENT'S PROCLAMATION.

It is our strong desire to give the whole of this most important and interesting document to our readers; but on account of its length and our limited space, we find it impossible so to do. We cannot, however, content ourselves, without giving a synopsis of it, which we do below, accompanied by a few explanatory remarks by the Editor of the Christian Register. We are sure that all our readers, of whatever party, must approve of the principles avowed by the President in this Proclamation. Our Union is too dear, too sacred, to be given up. Let us cling to it with a filial and unchanging attachment. For this act of the President, he is entitled to the praise and gratitude of every American. His appeal for support in the course he has marked out, is to his fellow citizens of all parties; and we dare say the appeal will not be in vain. Differ as men may on minor points, when the integrity of the Union is threatened, let all unite and cordially support their venerable Chief Magistrate in his efforts to preserve the sacred tie that makes us a united and respected Nation. He will be supported. He will do his duty—and THE UNION WILL BE PRESERVED.

The President of the United States has issued his Proclamation, in reference to the late Ordinance of Nullification in South Carolina. After stating the leading positions of the Ordinance, he proceeds to give his views of the Constitution, and of the incompatibility of the principles assumed by South Carolina, not only with the plain letter and spirit of the Constitution, but with the existence of an efficient and prosperous government.

"I consider then," says the President, "the power to annul a law of the United States, assumed by one State, incompatible with the existence of the Union, contradicted expressly by the letter of the Constitution, unauthorized by its spirit, inconsistent with every principle on which it was founded, and destructive of the great object for which it was formed."

He proceeds to examine the particular application of the leading principle which is made in the Ordinance. Having stated the allegations contained in the Ordinance he appeals to his fellow-citizens to judge whether they are so clear and convincing as to justify the "reckless and destructive course" proposed to be adopted. He speaks of State sovereignty, and denies the right of any State to withdraw from the Union. He proceeds to recapitulate the facts of the case—that a small majority of the citizens of one State proposes to repeal the United States' laws, and that the Governor of that State proposes to the Legislature to raise an army to carry their threatened secession from the Union into effect.

It is the intent of this instrument,—continues the President,—to PROCLAIM not only that the duty imposed on me by the Constitution "to take care that the laws be faithfully executed," shall be performed to the extent of the powers already vested in me by law, or of such others as the wisdom of Congress shall devise and entrust to me for that purpose; but to warn the citizens of South Carolina, who have been deluded into an opposition to the laws, of the danger they will incur by obedience to the illegal and disorganizing Ordinance of the Convention,—to exhort those who have refused to support it to persevere in their determination to uphold the Constitution and laws of their country, and to point out to all the perilous situation into which the good people of that State have been led,—and that the course they are urged to pursue is one of ruin and disgrace to the very State whose rights they affect to support.

This is followed by a powerful, patriotic and eloquent appeal to the citizens of South Carolina and the United States, which closes in the following manner:—

The laws of the United States must be executed. I have no discretionary power on the subject—my duty is emphatically pronounced in the Constitution. Those who told you that you might peacefully prevent their execution, deceived you,—they could not have been deceived themselves. They know that a forcible opposition could alone prevent the execution of the laws, and they know that such opposition must be repelled. Their object is disunion; but be not deceived by names, disunion, by armed force, is TREASON. Are you ready to incur this guilt? If you are, on the heads of the instigators of the act be the dreadful consequences—on their heads be the dishonor, but on yours may fall the punishment,—on your unhappy State will inevitably fall the evils of the conflict you force upon the Government of your country. It cannot accede to the mad project of disunion of which you would be the first victims,—its first Magistrate cannot, if he would, avoid the performance of his duty,—the consequence must be fearful for you, distressing to your fellow citizens here, and to the friends of good government throughout the world. Its enemies have beheld our prosperity with a vexation they could not conceal,—it was a standing refutation of their slavish doctrines, and they will point to our discord with the triumph of malignant joy. It is yet in your power to prevent them.—There is yet time to show that the descendants of the Pinckneys, the Sumpters, the Rutledges, and of the thousand other names which adorn the pages of your revolutionary history will not abandon that Union, to support which, so many of them fought, and bled, and died. I adjure you as you honor their memory,—as you love the cause of freedom, to which they dedicated their lives,—as you prize the peace of your country, the lives of its best citizens, and your own fair fame, to retrace your steps. Snatch from the archives of your State the disorganizing edict of its Convention,—bid its members to reassemble and promulgate the decided expressions of your will to remain in the path which alone can conduct you to safety, prosperity, and honor,—tell them that compared to disunion, all other evils are light, because that brings with it an accumulation of all,—declare that you will never take the field until the star-spangled banner of your country shall float over you,—that you will not be stigmatized when dead, and dishonored and scorned while you live, as the authors of the first attack on the Constitution of your country!—Its destroyers you cannot be. You may disturb its peace—you may interrupt the course of its prosperity—you may cloud its reputation for stability,—but its tranquillity will be restored, its prosperity will return, and the

stain upon its national character will be transferred, and remain an eternal blot on the memory of those who caused the disorder.

Fellow citizens of the United States! The threat of unhallowed disunion—the names of those once respected, by whom it is uttered—the array of military force to support it—denote the approach of a crisis in our affairs, on which the continuance of our unexampled prosperity, our political existence, and perhaps that of all free governments may depend. The conjunction demanded a free, a full, and explicit enunciation, not only of my intentions but of my principles of action; and as the claim was asserted of a right by a State to annul the laws of the Union and even to secede from it at pleasure, a frank exposition of my opinions in relation to the origin and form of our government, and the construction I give to the instrument by which it was created, seemed to be proper. Having the fullest confidence in the justice of the legal and constitutional opinion of my duties which has been expressed, I rely with equal confidence on your undivided support in my determination to execute the laws—to preserve the Union by all constitutional means—to arrest, if possible, by moderate but firm measures, the necessity of a recourse to force; and, if it be the will of Heaven that the recurrence of its primeval curse on man for the shedding of a brother's blood should fall upon our land, that it be not called down by any offensive act on the part of the United States.

Fellow citizens! The momentous ease is before you. On your undivided support of your government depends the decision of the great question it involves, whether your sacred Union will be preserved, and the blessing it secures to us as one People shall be perpetuated. No one can doubt that the unanimity with which that decision will be expressed, will be such as to inspire new confidence in republican institutions, and that the prudence, the wisdom, and the courage which it will bring to their defence, will transmit them unimpaired and invigorated to our children.

May the Great Ruler of Nations grant that the signal blessings with which he has favored ours, may not, by the madness of party or personal ambition, be disregarded and lost; and may His wise Providence bring those who have produced this crisis, to see the folly, before they feel the misery of civil strife; and inspire a returning veneration for that Union which, if we may dare to penetrate His designs, he has chosen as the only means of attaining the high destinies to which we may reasonably aspire.

In testimony whereof, I have caused the Seal of the United States to be hereunto affixed, having signed the same with my hand.

Done at the City of Washington this 10th day of December, in the year of our Lord, one thousand eight hundred and thirty-two, and of the Independence of the United States the fifty-seventh.

ANDREW JACKSON.
By the President:
EDW. LIVINGSTON,
Secretary of State.

LIBERAL OFFERS.—We learn from the Report of Gov. Cass, Secretary at War, that the following liberal offers have been made to the Cherokee Indians, to induce them to remove from their present location—viz. an ample territory, of their own selection, west of Arkansas, which they shall hold forever; that they shall have an Agent to reside at Washington, or a Delegate in Congress, who shall be paid by the U. S.; that, when their improvement permits, they shall be placed in the relation of a Territory to the government; that the U. S. will defray the expense of their removal; that subsistence shall be furnished them at the expense of our Government, for the term of one year after their removal; that full pay shall be made them for the lands they leave; that all the improvements they have made upon their present lands shall be appraised and paid for; that ample provisions shall be made for the support of schools, teachers, blacksmiths, &c. for the supply of iron and steel, for the erection of mills, school houses, churches, council houses, and houses for their chiefs; that a rifle and equipments shall be given to each male adult; that families be allowed a quantity of blankets, axes, ploughs, hoes, wheels, cards and looms; all their stock, which they may leave behind, shall be paid for; that all annuities due by former treaties be paid them; that provision be made by the U. S. for their orphan children; that protection shall be guaranteed to them against the hostile efforts of any other Indians; and finally, that those who from any sufficient cause might not be able to remove, shall be well supported. One would think that such offers were liberal enough to satisfy the reasonable expectations or wishes of any mortals; and yet the offers were all rejected with disdain, by the tribe; or rather by the mixed bloods who do all the business of the tribe as they please. For various important reasons it is exceedingly desirable that those Indians should leave the State of Georgia; but we now see the effects of missionary instruction. Had it not been for the Missionaries, in all probability the Government might have been saved from the hazard which their present relation to the State of Georgia has produced. We doubt whether such liberal offers are ever made them again.

INDIA RUBBER CLOTH.—A few weeks ago we published from a Boston paper, a notice of an invention which has been made to cover cloth with india rubber—gum elastic. This week, the author of the invention—a subscriber—Mr. Reuben Brackett, of Unity, Me. has called upon us and exhibited some specimens of his work. And really we were pleased with the exhibition. The rubber is spread exceedingly thin upon cloth of any texture, from the coarsest woolen to the finest silk, without injuring the material, and presents a surface at once beautiful, elastic and impervious to water. A pair of gloves which he showed us, we secretly coveted to ride in during the storms of the present winter. We believe this invention is a desideratum. We can now have shoes, boots, gloves, mittens, and clothing of any kind we choose, through which no water can ever find its way; and the cloth is as light, elastic and soft as you please.

Ammunition for Charleston.—The N. Y. Commercial Advertiser of Friday evening has the following paragraph:—Seizure of Gunpowder.—On Wednesday afternoon the Wardens of the Second Ward seized fifty seven kegs and one case of ball cartridges, which was on board the brig York, bound for Charleston. The seizure was made under the act for the prevention of fires in the city of New York.

LATEST FROM GIBRALTAR.—Gibraltar papers to Nov. 8th, have been received by the Messrs. Topliffs, which state that Don Miguel was at Coimbra on the 24th October; that the anniversary of his birth was celebrated at Lisbon on the 26th with great pomp and enthusiasm; that in his attack on the 14th, upon the Convent in Sierra, his artillery played upon it for two days together and opened a breach in its walls, notwithstanding which they were repulsed, with a loss of 300 killed and that all was tranquil at Lisbon. The Queen of Spain has granted an amnesty for political offences and recalled all to their homes who have emigrated or been banished—excepting only those who voted for her husband's deposition at Seville or headed an armed force against his sovereign power.

It is stated that all the debts of the late Sir Walter Scott have been paid by his executors and representatives. They amounted to £53,000.

Malibran is engaged at Drury-lane for twenty-five nights, on the moderate terms of £2,000, and £500 for De Beriot to lead the band on the nights of the performance.—Some of our readers may not perhaps, recollect that Beriot is now the husband of Malibran.

GEORGIA.—South Carolina finds no co-operative assistance to nullification in her sister Georgia. Resolutions calling a convention of the Southern States have passed the Georgia Legislature, by a vote of ninety-seven to fifty-seven. The subjoined resolution was also carried, by a vote of one hundred and two to fifty-one: Resolved, that we abhor the doctrine of Nullification, as neither a peaceful nor constitutional remedy; but on the contrary, as tending to civil commotion and disunion; and while we deplore the rash and revolutionary measures recently adopted by a Convention of the people of South Carolina, we deem it a paramount duty to warn our fellow citizens, against adopting her mischievous policy. It is added, by a Georgia journal, that many who voted in the negative on this resolution, declared they were decidedly opposed to the whole proceedings of the Carolina Convention, but thought it impolitic to say any thing in relation to them at this time. But for this consideration, there would not have been twenty votes against it.

MALES AND FEMALES. It appears by the corrected schedule of the Fifth Census of the United States, just published, that in every section of the country, except New England, the free males outnumber the free females. The excess of free females over free males in New England is 24,688. Excess of free males in the Middle States, 58,944; do. in the Southern States, 10,526; do. in the Western and South Western States, 118,027; do. in the District and Territories, 8,679—making an excess of males over females (in the middle, southern, western and south western states, district, and territories) of 196,176; and in the whole United States of 171,488.—In New York the free males exceed the fair sex by 32,806, in Ohio by 31,068, in Pennsylvania by 20,548, and in Kentucky by 16,846.—But in Massachusetts the females exceed the males by 14,314, in New Hampshire by 6,397, in Connecticut by 3,856, and in little Rhode Island by 3,431.—*Boston Trans.*

INDIA RUBBER.—This valuable product, first made known by La Condamine, in 1736, is the juice of several species of trees growing in South America. It flows from trees as a milky fluid which soon hardens upon exposure to the air. Various attempts have been made to transport it to Europe in its fluid state, without success. Its application to the arts is various, but, until recently, no advantage has been taken of one of its most remarkable properties, its elasticity. Two ingenious chemists of Paris, Messrs. Rattier and Guibal, by an entirely new solvent and a very delicate process, have succeeded in spinning it into threads of various sizes.—This is subsequently woven into suspenders, garters, surgical bandages, for ruptures, fractured or dislocated limbs, &c.

ARMY MOVEMENTS.—We noticed some time since that two companies of U. S. troops had been ordered from Fortress Monroe (Old Point Comfort), to the harbor of Charleston, S. C. We now learn that five additional companies of artillery, and two companies of the fourth regiment of Infantry, have been ordered to the same place. In connection with these hostile movements, Gen. Scott has been ordered to Charleston to inspect that post! We pray that these demonstrations of energy may not expedite the evil they are intended to avert. The moment is a trying one, and calls for cool heads and honest hearts, and a single rash step may involve us in difficulties of the most distressing character.—*N. Y. Cour. & Eng.*

NAVAL AND MILITARY MOVEMENTS. The Norfolk Beacon of the 10th inst. mentions that five companies proceed from fortress Monroe to Charleston, and that a quantity of ordinance is to be sent to the same place. It is also stated that the United States sloop of war Natchez, lying at the Navy Yard at Gosport, is ordered to be fitted out immediately, and that Captain John P. Zantinger has been appointed to the command. The ship Russia of 250 tons burden, had been chartered to convey the troops from fortress Monroe to Charleston.

The United States schooner Dexter, under command of Captain Joseph Gold, sailed from New York on Thursday, bound to Chesapeake Bay.

CARROLL.—The name of Carroll is the only one on the Declaration to which the residence of the Signer is appended. The reason why it was done in this case, we have understood to be as follows. The patriots who signed that document, did it almost literally, with ropes about their necks, it being generally supposed that they would, if unsuccessful, be hung as rebels. When Carroll had signed his name. Some one at his elbow remarked, "You'll get clear—there are several of that name—they will not know which to take." "Not so," replied he and immediately added, "of Carrollton."

MISSOURI.—Col. Benton was re-elected U. S. Senator, for six years, from the fourth of March next, on the 24th ult. The vote was for Col. Benton, 46; A. J. Williams, 12; Gen. Ashley, 4; D. Barton, 2; and 4 scattering.

THE MINISTERS OF CHARLES THE TENTH. It is stated in the Paris correspondence of the New York Courier and Enquirer, that the health of Prince Polignac, is beginning to sink under his seclusion at the fortress of Ham. The Count de Peyronnet has suffered a paralytic attack. For several months he has refused to associate with his former colleagues, and assigned as his reason that it was they who led him to acquiesce in the fatal measure of the ordinance of which in his heart he never approved.

SILK. The Dedham Politician states that in the town of Mansfield, in Connecticut, the past season, four or five tons of raw silk were grown, worth 35,000 dollars. If this were manufactured in sewing silk as a great part of it would be by the inhabitants of the town, it would be worth \$60,000. Four or five towns in the neighborhood of Mansfield have each produced about as much as that town.

Unfortunate Accident.—We learn that the Cotton on board a tow boat of the steamer Augusta, Captain Brooks, on her passage from Augusta to Charleston took fire, supposed from a spark from the steamer John Storey, passing up, near Steel's Creek.—She had about 500 bales cotton on board, of which about 100 only were saved.

From the last valuation returns there were in 1830, in this State, 43,943 Dwelling houses, 41,441 Barns, 4,553 Shops, and Stores, 31 Printing offices, 561 Grist-mills, 975 Saw-mills, 205 Fulling-mills, 309 Carding machines, 6 Rope-walks, 12 Distilleries, 6 Woollen factories, 3 Cotton factories, 1 Powder mill, and 9 Paper mills.

Senator from Virginia.—WM. C. RIVERS has been elected Senator in Congress from the State of Virginia, in the place of L. W. Tazewell, resigned. The term expires in 1835.

Fire.—The dwelling house of Capt. Nicodemus Watson, of Bradford, N. H. took fire on the 24th ult. and was entirely consumed. On the evening of the 27th, himself and family took possession of a new house, erected upon the spot where the former house stood, well boarded, shingled, chimney up, and the rooms all well plastered.

At Lanesboro, 10,000 little wafer boxes are turned out from one establishment alone daily; these articles are made by machinery in the twinkling of a bed post.

In Pittsfield an extensive establishment, employing eighty hands, is occupied in manufacturing elastic stocks for gentlemen's necks.

A new species of Clover has been introduced from Italy, in the agriculture of England. It is called *trifolium incarnatum*, and bears a beautiful head of bright red flowers.

APPOINTMENTS.

The Editor will preach next Sunday in Pittston, and in the School House near J. E. Snell's in Watertown on Sunday the 20th inst.

Rev. Calvin Gardner, of Lowell, Mass. will preach in Waterville on the first and second Sundays in January next.

MARRIED.

In Hallowell, Mr. Otis Foster, Jr. of Winthrop, to Miss Phoebe Cram.
In Augusta, Mr. Luther C. Pettigill to Miss Susan Branch.
In Portland, Mr. Philip Stanwood, of Brunswick, to Miss Caroline Trumbull, of Portland.

DIED.

In this town, Peleg Tullman, of Dresden, aged 18.
In Wiscasset, 16th inst. Mr. Amos C. Tappan, for several years past publisher of the Wiscasset Intelligencer, aged 34.
In Topsham, Mr. James Porington, aged about 90. The oldest man and one of the first settlers of the town.
In Bangor, Mrs. Ann, wife of Gen. Mark Traflet, aged 34.

House and Shop for Sale.

THE Subscriber wishes to sell the House and Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is too well known to require a more particular description. For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON.
Gardiner, Dec. 19, 1832.

DAILY PAPER.

INSTEAD OF the Semi-weekly AGE published during the last session of the Legislature, the subscribers propose issuing a DAILY SHEET during the next session, should it meet the approbation of their friends.

Its object will be to afford the People of Maine an early and correct account of the proceedings of their Legislature; and as far as may be, a full and impartial report of the debates which may be had in either branch of that body.

In addition to this, which however will be its first object, it will contain, as opportunity may offer, political matter of interest; strictures on the course of the Legislature, and a brief summary of General news. As far as its political character is concerned, it will be that of the Age, which has been for some time, as we are led to believe, not unfavourably known as a Republican print.

The proposed paper will be well printed, on the half of a large sheet, at the low rate of one dollar for the session. Any exertions which our friends may make in obtaining subscribers, will be gratefully received.

I. BERRY & CO.
Augusta, September, 1832.

MAINE DAILY JOURNAL.

EATON & SEVERANCE intend to publish the "MAINE DAILY JOURNAL" during the Session of the Legislature. They design to print it on finer and better paper than they used last Winter, and on a larger sheet. Terms one dollar for the session. Those who live at a distance will be required to pay in advance, which will save us much trouble and some loss, and be no inconvenience to subscribers. One of the publishers will be at the capital every day (health permitting) to report the proceedings, and besides they have engaged a competent Scribe from Boston, who will give his whole attention to the business. To defray the additional expense thus incurred, they look for the patronage of a generous public, and the friendly influence of gentlemen who feel an interest in the National Republican cause.

Any person who will procure six subscribers, and forward the money for the same, shall be entitled to a copy, and in that proportion for a greater number.

Augusta, October, 1832.

Christmas and New Year's Presents for 1833.

THE Token and Atlantic Souvenir, Pearl, London Comic Offering, and Juvenile Forget-me-not. For sale by WM. PALMER.

Gardiner, Dec. 5, 1832.

TO PRINTERS.

FOR SALE at this Office about 250 lbs. Long Primer and 175 lbs. of Bourgeois, now in use in printing this paper. It will be sold low. Also for sale, a second hand Iron PRESS. The whole will be sold a bargain.

Dec. 5, 1832.

Paper-Mill for Sale.

THE Subscriber wishing to close up his business offers for Sale his interest in the Paper-Mill in Gardiner, being one third of the Buildings, Machinery, Stock and Utensils. Terms reasonable.

M. SPRINGER, Jr.
Gardiner, September 7, 1832.

SCRIPTURE ILLUSTRATION.

Ps. cxx. 5. *Wo is me, that I sojourn in Meshech, that I dwell in the tents of Kedar!*

David, driven out from the presence of Saul, utters this lamentation in his banishment from his country. Meshech was the son of Japhet, and the Moschi who inhabited Armenia and parts adjacent, now the Russians, descended from him; Kedar was a son of Abraham, and the Kedarians dwelt in the south of Arabia Deserta. David was never so far from his country, but his complaint intimated that he dwelt among rude and barbarous people like them; as when we would describe an ill neighborhood, we say, we dwell among Turks and heathen.—*Comprehensive Bible*—M. Henry.

ALETHEIA.

[To be Continued.]

POETRY.

THE CHILDREN'S CHOICE.

The following beautiful lines are extracted from the Pearl for 1832, written by Mrs. Gilman, of Charleston, S. C.

JOHN.

I mean to be a soldier,
With uniform quite new,
I wish they'd let me have a drum,
And be a Captain too;
I would go amid the battle,
With my broad sword in hand,
And hear the cannon rattle,
And the music all so grand.

MOTHER.

My son! my son! what if that sword
Should strike a noble heart,
And bid some loving father
From his little ones depart?
What comfort would your waving plumes
And brilliant dress bestow;
When you thought upon his widow's tears,
And orphan's cry of woe!

WILLIAM.

I mean to be a President,
And rule each rising state,
And hold my levees once a week,
For all the gay and great;
I'll be a king, except a crown,
For that they want allow,
And I'll find out what a Tariff is,
That puzzles me so now.

MOTHER.

My son! my son! the cares of State
Are thorns upon the breast;
That ever pierce the good man's heart;
And rob him of his rest,
The great and gay to him appear
As trifling as the dust,
For he knows how little they are worth,
How faithless is their trust.

LOUISA.

I mean to be a cottage girl,
And sit behind a mill,
And morn and eve my pitcher there
With purest water fill;
And I'll train a lovely woodbine,
Around my cottage door,
And welcome to my winter hearth
The wandering and the poor.

MOTHER.

Louisa, dear, a humble mind
'Tis beautiful to see;
And you shall never hear a word
To check that mind from me;
But ah! remember pride may dwell
Beneath the woodbine's shade;
And discontent, a sullen guest,
The cottage hearth invade.

CAROLINE.

I'll be gay and courtly,
And dance away the hours;
Music and sport and joy shall dwell
Beneath my fairy bowers;
No heart shall ache with sadness
Within my laughing hall;
But the note of love and gladness
Be-echo to my call.

MOTHER.

Oh, children! said it makes my soul
To hear your playful strains;
I cannot bear to chill your youth
With images of pain,
Yet humbly take what God bestows,
And, like his own fair flowers,
Look up in sunshine with a smile,
And gently bend in showers.

MISCELLANY.

LOVE TO CHRIST.

A new volume of Discourses, by Rev. Dr. Channing, has just been published by Mr. Charles Bowen. From the last discourse, on "Love to Christ," we quote the following passages.

I am persuaded that a love to Christ of quite a low character is often awakened by an injudicious use of his sufferings. I apprehend, that if the affection which many bear to Jesus were analyzed, the chief ingredient in it would be found to be a tenderness awakened by his cross. In certain classes of Christians, it is common for the religious teacher to delineate the bleeding, dying Saviour, and to detail his agonies, until men's natural sympathy is awakened; and when assured that this deep woe was borne for themselves, they almost necessarily yield to the softer feelings of their nature. I mean not to find fault with this sensibility. It is happy for us that we are made to be touched by others' pains. Woe to him who has no tears for mortal agony. But in this emotion there is no virtue, no moral worth; and we dishonor Jesus, when this is the chief tribute we offer him. I say there is no moral goodness in this feeling. I have often been struck by the contrast between the use made of the cross in the pulpit, and the calm, unimpassioned manner in which the sufferings of Jesus are detailed by the Evangelists. These witnesses of Christ's last moments, give you in simple language the particulars of that scene, without one word of emotion; and if you read the Acts and Epistles, you will not find a single instance, in which the Apostles strove to make a moving picture of his crucifixion. No; they honored Jesus too much, they felt too deeply the greatness of his character, to be moved as many are by the circumstances of his death.—Reverence, admiration, sympathy with his sublime spirit, these swallowed up, in a great measure, sympathy with his sufferings. The cross was to them the last crowning manifestation of a celestial mind; they felt that it was endured to communicate the same mind to them and the world; and their emotion was a holy joy in this consummate and unconquerable goodness. To be touched by suffering is a light thing. It is not the greatness of Christ's sufferings on the cross which is to move our whole souls, but the greatness of the spirit with which he suffered. There, in death, he proved his entire consecration of himself to the cause of God and mankind. There his love flowed forth towards his friends, his enemies, and the human race. It is moral greatness, it is victorious love, it is the energy of principle which gives such interest to the cross of Christ. We are to look through the darkness which hung over him, through his wounds and pains, to his unbroken, disinterested, confiding spirit. To approach the cross for the purpose of weeping over a bleeding, dying friend, is to lose the chief influence of the crucifixion. We are to visit the cross, not to indulge a natural

softness, but to acquire firmness of spirit, to fortify our minds for hardship and suffering in the cause of duty and of human happiness. To live as Christ lived, to die as Christ died, to give up ourselves as sacrifices to God, to conscience, to whatever good interest we can advance,—these are the lessons written with the blood of Jesus. His cross is to inspire us with a calm courage, resolution, and superiority to all temptation. I fear (is my fear groundless?) that a sympathy which enervates rather than fortifies, is the impression too often received from the crucifixion. The depression with which the Lord's table is too often approached, and too often left, shows, I apprehend, that the chief use of his sufferings is little understood, and that he is loved, not as a glorious sufferer who died to spread his own sublime spirit, but as a man of sorrows, a friend bowed down with the weight of grief.

Love to Christ of a very defective kind is cherished, in many, by the views which they are accustomed to take of themselves. They form irrational ideas of their own guilt, supposing it to have its origin in their very creation, and then represent to their imaginations an abyss of fire and torment, over which they hang, into which the anger of God is about to precipitate them, and from which nothing but Jesus can rescue them. Not a few, I apprehend, ascribe to Jesus Christ a greater compassion towards them than God is supposed to feel. His heart is tenderer than that of the Universal Parent, and this tenderness is seen in his plucking them by a mighty power from tremendous and infinite pain, from everlasting burnings. Now that Jesus, under such circumstances should excite the mind strongly, should become the object of a very intense attachment, is almost necessary; but the affection so excited is of very little worth. Let the universe seem to me wrapt in darkness, let God's throne send forth no light but blasting flashes, let Jesus be the only bright and cheering object to my affrighted and desolate soul, and a tumultuous gratitude will carry me towards him just as irresistibly as natural instinct carries the parent animal to its young. I do and must grieve at the modes commonly used to make Jesus Christ an interesting being. Even the Infinite Father is stripped of his glory for the sake of throwing a lustre on the Son! The condition of man is painted in frightful colors which cast unspeakable dishonor on his Creator, for the sake of magnifying the greatness of Christ's salvation.—Man is stripped of all the powers which make him a responsible being, his soul harrowed with terrors, and the future illumined only by the flames which are to consume him, that his deliverer may seem more necessary; and when the mind, in this state of agitation, in this absence of self-control, is wrought up into a fervor of gratitude to Jesus, it is thought to be sanctified. This selfish, irrational gratitude is called a virtue. Much of the love given to Jesus, having the origin of which I now speak, seems to me of no moral worth. It is not the soul's free gift not a sentiment nourished by our own care from a conviction of its purity and nobleness, but an instinctive, ungoverned, selfish feeling.—Suppose, my friends, that in a tempestuous night you should find yourselves floating towards a cataract, the roar of which should announce the destruction awaiting you, and that a fellow being, of great energy, should rush through the darkness, and bring you to the shore; could you help embracing him with gratitude? And would this emotion imply any change of character? Would you not feel it towards your deliverer, even should he have acted from mere impulse, and should his general character be grossly defective? Is not this a necessary working of nature, a fruit of terror changed into joy? I mean not to condemn it; I only say it is not virtue. It is a poor tribute to Jesus; he deserves something far purer and nobler.

The habit of exaggerating the wretchedness of man's condition for the purpose of rendering Jesus more necessary, operates very seriously to degrade men's love to Jesus, by accustoming them to ascribe to him a low and common-place character. I wish this to be weighed. They who represent to themselves the whole human race as sinking by an hereditary corruption into an abyss of flame and perpetual woe, very naturally think of Jesus as a being of overflowing compassion, as impelled by a resistless pity to fly to the relief of these hopeless victims; for this is the emotion that such a sight is fitted to produce. Now this overpowering compassion, called forth by the view of exquisite misery, is a very ordinary virtue; and yet, I apprehend, it is the character ascribed above all others to Jesus. It certainly argues no extraordinary goodness, for it is an almost necessary impulse of nature. Were you, my friends, to see millions and millions of the human race on the edge of a fiery gulph, where ages after ages of torture awaited them, and were the shrieks of millions who had already been plunged into the abyss to pierce your ear,—could you refrain from an overpowering compassion, and would you not willingly endure hours and days of exquisite pain to give these wretched millions release? Is there any man who has not virtue enough for this? I have known men of ordinary character hazard their lives under the impulse of compassion, for the rescue of fellow beings from infinitely lighter evils than are here supposed. To me it seems, that to paint the misery of human beings in these colors of fire and blood, and to ascribe to Christ the compassion which such misery must awaken, and to make

this the chief attribute of his mind, is the very method to take from his character its greatness, and to weaken his claim on our love. I see nothing in Jesus of the overpowering compassion which is so often ascribed to him. His character rarely exhibited strong emotion. It was distinguished by calmness, firmness, and conscious dignity. Jesus had a mind too elevated to be absorbed and borne away by pity or any other passion. He felt indeed deeply for human suffering and grief; but his chief sympathy was with the Mind, with its sins and moral diseases, and especially with its capacity of improvement and everlasting greatness and glory? He felt himself commissioned to quicken and exalt immortal beings. The thought which kindled and sustained him, was that of an immeasurable virtue to be conferred on the mind, even of the most depraved; a good, the very conception of which implies a lofty character, a good, which yet has only dawned on his most improved disciples. It is his consecration to this sublime end, which constitutes his glory; and no farther than we understand this, can we yield him love which his character claims and deserves.

[From the Christian Register.]

First American Edition of the Bible.

MR. EDITOR.—Several weeks since, I noticed an article in the Christian Register, stating the fact of the first publication of the Bible in America, during the Revolutionary war. I could not at once realize that this fact could have been forgotten, or that it is known by few of the present generation.

As the writer of the article omitted several particulars relating to this publication, and one very remarkable distinction proving the purity and superior excellency of this, the first American copy of the sacred volume, I have taken my pen to supply his omissions.

The remarkable distinction proving the purity and superior excellency of this American copy, consists in its strict and entire exemption from Note or Comment. I am the owner of a copy of this American Bible, which is now before me.—It has been the daily companion in my studies, and it is doubly endeared to me by many tender recollections, but especially as not corrupted by bearing, as in most other copies, a single title to any chapter in the volume. Every candid and attentive reader must have witnessed in almost every other copy of the scriptures, that titles, more or less copious, are prefixed to every chapter, when it ought to be known these are not to be found in the Original Hebrew of the Old Testament, nor in Original Greek of the New Testament.—For truth, these titles are from the pens of the Translators alone, who have, under the pretence of giving a faithful detail of the contents of each chapter, endeavored to give a bias to the mind of every reader, by their sectarian constructions. Were not these translators fallible men, and not inspired? Who gave them their authority, thus to "add to the words of this book?" Had the dominion over the faith of those who should come after them? But I will not multiply questions which ought to occur to every one who discriminates justly, when the question rests on Divine Inspiration, and sectarian, human fallibility.

The American Bible Society promised to publish the Bible "without Note or Comment." Have they not grossly violated this promise, and in defiance of repeated public reproofs? Do they not still continue this unallowed course, in prefixing to chapters, titles resting for their truth entirely on the construction of fallible men, and not to be found in the originals of the Inspired Volume? "When God riseth up, what can they answer?"

Prefixed to the First American edition of the Bible, are the proceedings of Congress and the two Chaplains to secure the correctness of the work, and that it might appear under their sanction, in aid of the publisher, Mr. Robert Aitken, of Philadelphia, who undertook the publication, at his own risk, and published it, A. D. 1782, fifty years ago.

It is a very gratifying particular in the history of the publication of this pure copy of the scriptures, that it was diligently examined in its progress, and was approved by the two Chaplains of Congress. These were Rev. William White, and Rev. George Duffield, both of Philadelphia. The former is the present amiable and highly respected Bishop of the Episcopal Church in Pennsylvania. The latter was a learned pastor of a Presbyterian church in Philadelphia, who many years since, "slept with his fathers," and his fidelity, in the discharge of this great duty; cannot be forgotten in the day of account.

That these proceedings may be more extensively known and recorded, I now annex to this, a copy of the record prefixed to the Bible before me.

CLERICUS.

New York, Nov. 26, 1832.

"BY THE UNITED STATES, IN CONGRESS ASSEMBLED. Sept. 12th, 1782.

The Committee to whom was referred a memorial of Robert Aitken, printer, dated 31st January, 1781, respecting an edition of the holy scriptures, Report; that Mr. Aitken has at a great expense, now finished an American edition of the Holy Scriptures in English; that the Committee have, from time to time, attended to his progress in the work; that they also recommended it to the two Chaplains of Congress to examine and give their opinion of the execution; who have accord-

ingly reported thereon; the recommendation and report being as follows:— Philadelphia, 1st Sept. 1782.

Reverend Gentlemen.

Our knowledge of your piety and public spirit, lead us, without apology, to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook this expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly, he deserves applause and encouragement. We therefore wish you, Reverend Gentlemen, to examine the execution of the work, and if approved, to give it the sanction of your judgment, and the weight of your recommendation.

We are, with very great respect, Your most obedient humble servants,
(Signed) Chairman, in behalf of
JAMES DUANE, { a Com. of Congress on
Rev. Dr. WHITE and Rev. Mr. DUFFIELD, { Mr. Aitken's Memorial.
Chaplains of the United States, in Congress assembled.

REPORT.

Gentlemen—Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with a few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman, who has exerted himself to furnish it, at the risk of private fortune.

We are, Gentlemen, your very respectful and humble servants,

(Signed) WILLIAM WHITE,
GEORGE DUFFIELD.
Hon. JAMES DUANE, Chairman, and
the other Hon. Gentlemen of the
Committee of Congress, on Mr.
Aitken's Memorial.
Philadelphia, September 10th, 1782.

Whereupon, Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of Arts in this country; and, being satisfied from the above Report of his care and accuracy in the execution of the work they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

CHARLES THOMPSON, Secretary.

PERISH.

"I tell you nay; but except ye repent, ye shall all likewise perish."—Luke xiii. 5.

The discourses of the Saviour, were generally occasioned by incidental circumstances, which gave them peculiar force. In the case quoted above, he alluded to the Galileans, whose blood Pilate mingled with the sacrifices. He also alluded to the eighteen, on whom the tower of Siloam fell.

The only question then to be answered, in order to show what the word *perish* in the text means, is, how did the Galileans, and the eighteen perish? In answering this not a shadow of difficulty is presented, because it says, they suffered a temporal death; Pilate and the tower of Siloam killed them. Well, now as they perished, so the other Jews would *perish*. Observe it says, except ye repent, ye shall all likewise perish,—that is, in like manner. This certainly could not mean, as is generally supposed, that they should suffer endless torture. There is not the shadow of evidence that this is its meaning. Christ was not speaking of a future state; he was only telling the temporal destruction which awaited the Jews, if they continued in rebellion.

And in like manner, they did *perish*; that is, they suffered a temporal death in consequence of their opposition to Christ, whereas a miraculous power, was extended to the Christians. We do not say, likewise means, that they should be killed by Pilate and the tower of Siloam, but that they should suffer a temporal death, as those killed by these did.

These views, I know are different from what many pious people entertain respecting this subject, but then good people often err. Should any however dispute this interpretation, we would ask them to answer the following questions. If the word *perish*, here means endless misery, what connexion has this verse with the verses preceding and succeeding? And how could it be said, they should likewise *perish*?

Southern Pioneer.

The present life is not wholly prosaic, precise, tame and finite. To the gifted eye it abounds in the poetic. The affections, which spread beyond ourselves and stretch far into futurity; the workings of mighty passions, which seem to arm the soul with a most superhuman energy; the innocent and irrepressible joy of infancy, the bloom, and buoyancy, and dazzling hopes of youth; the throbbings of a breast when it first wakes to love, and dreams of happiness too vast for earth; woman with her beauty and graces, and gentleness, and fullness of feeling, and depth of affection, her blushes of purity, and the tones and looks which only a mother's heart can inspire—these are all poetical.—Channing.

Hats, Caps, Furs, and Umbrellas!!

L. L. MACOMBER.

HAS just received from Boston, a prime assortment of Caps, Furs, Umbrellas, &c. which will be found on the Kennebec river, and comprise the following articles, viz: Gentlemen's BEAVER and HATS, first quality.—Common and low priced hats of every description for Gentlemen, Youth and Children.—Black and Drab FELT HATS.—Round CAPS.—HAIR SEAL do.—CLOTH do.—NU-TRA do.—A good assortment of FUR SEAL LINEN do.—INDIA RUBBER do.—SILK and Gingham UMBRELLAS, various qualities.—FUR COLLARS.—NUTRIA do.—FUR GLOVES.—RIGAN CAPES, a rich article.—Deer Skin MITTENS.—Patent Leather CAR POLES.—Bass Boxes, &c. &c. Also, a few dozens OIL SOAP. All the above articles will be sold at the lowest prices for cash or good credit.

October 24, 1832.

BOOK-KEEPING FOR SCHOOLS.

Just published, and for sale by WM. PALMER, SUITED to the business of TRADERS, FARMERS, and MECHANICS. Most by singly entry, and designed for schools. To which is added, a key to certain parts of the Mercantile Arithmetic. By MICHAEL WALSH, A. M.

It is important that the elements of Book-keeping, in some simple form, make a part of the proper education of youth: Attention to accounts is always necessary to secure habits of punctuality and economy, and the neglect of them is often disreputable and injurious.

The above manual is prepared for common schools, and in conformity to the views of many persons whose remarks on the subject suggested the plan.

As it is intended to exemplify the theory in a familiar way, and to show its application to the trade, dealings, and expenditure of common life, it is hoped that: Instructors, who have experienced the difficulty of teaching Book-keeping, practically, by means of large systems adapted to great commercial transactions, will be induced, on trial, to approve the work, and will find it, in some degree, convenient and useful to them.

REMOVAL.

SAMUEL CROWELL has removed to rooms in Clay's Buildings over Franklin Bank, where he intends carrying on the TAILORING BUSINESS in all its branches, and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.
Gardiner, Nov. 3, 1832. 44

\$50 REWARD!!

WHEREAS it is ascertained, that a body, recently entered in the village burying ground in this town, has been taken from thence, the above reward will be given to any person who will give information sufficient for the conviction of the person or persons employed in the above transaction.

WM. PARTRIDGE, } Selectmen of
BENJAMIN SHAW, } Gardiner.
Gardiner, Nov. 22, 1832.

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HICKLEY'S IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at East's Hotel in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of those places, on short notice. Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.

JOSEPH HASKELL

June 12, 1832. 20-1f

Paper-Mill for Sale.

THE Subscriber wishing to close up his business offers for Sale his interest in the Paper-Mill in Gardiner, being one third of the Buildings, Machinery, Stock and Utensils. Terms reasonable.

M SPRINGER, JR.

Gardiner, September 7, 1832. 1f

WEAVING.

THE subscribers, respectfully inform their friends and the public in general, that they have taken the stand in Waterville village formerly occupied by HUNT GILROY, and now new improved (their Looms being in complete order to attend to the weaving of the following articles, on reasonable terms, viz:—Flowered and Venetian CARPETINGS; DAMASK TABLE CLOTHS and double and single COVERLETS, of different sizes.

COLORING done at the Factory, or if customers prefer doing it themselves, the yarn will be selected for them.

All work entrusted to them shall be done in the best manner, and all orders promptly attended to, and the least favor gratefully acknowledged.

PATRICK GILROY,

MICHAEL GILROY.

Waterville, Nov. 6, 1832.

NEW COLLECTION OF MUSIC.

JUST published and for sale by WM. PALMER, THE CHOIR, or UNION COLLECTION of Church Music, consisting of a great variety of Psalm and Hymn tunes, Anthems, &c. Original and Selected; including many beautiful subjects from the works of Haydn, Mozart, Cherubini, Nauman, Marcello, Michel, Himmel, Winter, Weber, Rossini and other eminent composers—harmonized and arranged expressly for the work. By LOWELL MASON, Editor of the Handel and Haydn Collection of Church Music.

Gardiner, Dec. 12, 1832.

NEW MACHINE SHOP.

HOLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WIXE, next door above the factory, where they manufacture all kinds of machinery at short notice.

The feel confident that by strict attention to their business, they can give complete satisfaction to their employers.

Screws of cast or wrought iron, patterns for castings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and on the most reasonable terms.

CABINET FURNITURE, Chairs, Tables, &c.

G. & E. S. BYRAM respectfully inform the citizens of Gardiner and vicinity that they have taken the Shop near the Grist-Mill lately occupied by Holmes & Robbins, where they offer for sale an assortment of CABINET FURNITURE, Chairs, Tables, &c. cheap for cash, country produce or approved credit such as—BUREAUS, PATENT SEAT ROCKING CHAIRS, PATENT SEAT WASHING do. COMMON ROCKING do. STANDS, BEDSTEADS and TABLES of various kinds, CRADLES, CRIBS, &c. &c. Gardiner Nov. 13, 1832. 20-1f

Writing School.

B. PARKER will commence a course of lessons in writing on Monday next at Mr. Starrett's boarding house. Ladies and Gentlemen wishing to improve in the art, are respectfully invited to call and examine his hand writing and specimens of his pupils' improvement. Terms reasonable.

Gardiner, Dec. 5, 1832.

TO PRINTERS.

FOR SALE at this Office about 250 lbs. Long Primer and 175 lbs. of Bourgeois, now in use in printing this paper. It will be sold low. Also for sale, a second hand iron PRESS. The whole will be sold a bargain.
Dec. 5, 1832.

Almanacs for 1833.

FOR sale by WM. PALMER, Robinson's, Thompson's, Anti-Masonic and Comic Almanacs for 1833, by the gross dozen or single.
Gardiner, Dec. 4, 1832.